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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The following is from a series of letters of the Rev. A. Fuller, D. D. taken from the London Baptist Magazine for Feb. 1827.—The subject embraced in the letter, is one of great importance in the Christian system, and Dr. Fuller has treated upon it in his usual style of clearness and precision. This letter is not in the American Edition of his published works.

ON IMPUTATION.

JANUARY 8, 1803.

Dear Brother,

While Mr. — refuses to give any explanation of his conduct, there can be no intercourse between me and him. I have no objection to give the most explicit answers in my power, to the questions on Imputation and Substitution. I shall therefore address them to you; and you are at liberty to show them to whom you please.

To impute, signifies, in general, to charge, reckon, or place to account, according to the different objects to which it is applied.

This word, like many others, has a proper, and a figurative meaning.

First: It is applied to the charging, reckoning, or placing to the account of persons and things, THAT WHICH PROPERLY BELONGS TO THEM. This, of course, is its proper meaning. In this sense the word is used in the following passages.—"Eli thought that she (Hannah) had been drunken."—"Hanan and Mattaniah, the Treasurers, were counted faithful."—"Let a man so account of us, as the Ministers of Christ, and stewards of the Mysteries of God."—"Let such an one think this, that such as we are in word by letters, when we are absent, such will we be also in deed, when we are present."—"I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us."

Reckoning or accounting, here, is no other than forming an estimate of persons and things, according to what they are, or appear to be. To impute sin, in this sense, is to charge guilt upon the guilty in a judicial way, with a view to his being punished for it. Thus Shimei besought David that his iniquity might not be imputed to him. Thus the man is pronounced blessed, to whom the Lord imputeth not iniquity: and thus Paul prayed that the sin of those who deserted him, might not be laid to their charge.

In this sense, the term is ordinarily used in common life. To impute treason, or any other crime to a man, is the same thing as charging him with having committed it; and with a view to his being punished.

Secondly: it is applied to the charging, reckoning, or placing to the account of persons and things, THAT WHICH DOES NOT PROPERLY BELONG TO THEM, AS THOUGH IT DID. This, of course, is its figurative meaning. In this sense the word is used in the following passages:—"And this your heave-offering shall be reckoned unto you as though it were the corn of the threshing-floor, and as the fulness of the wine-press."—"Wherefore biddest thou thy face, and holdest me for thine enemy?" If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?"—"If he hath wronged thee, or oweth thee ought, put that on my account."

It is thus I understand the term, when applied to justification. "Abraham be lieved God, and it was counted unto him for righteousness."—To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted unto him for righteousness." I do not suppose that "faith" in these passages, means the righteousness of the Messiah; for it is expressly called "believing." It means believing, however, not as a virtuous exercise of the mind, which God consented.

to accept by a composition, taking a part for the whole; but as having respect to the promised Messiah, and so to his righteousness, as the ground of acceptance. Justification is ascribed to faith, as healing frequently is in the New Testament; not as that which imparted the benefit, but that which afforded occasion to the great physician, to exercise his power and mercy.

But if it were allowed that faith, in these passages, means the object believed in, still this was not Abraham's own righteousness; and could not be properly imputed, or counted by Him who judges of things as they are, as being so. It was reckoned to him, as if it were his, and the effects or benefits were actually transferred to him; but this was all. Abraham did not become meritorious, or cease to be unworthy. "What is it else, to set our righteousness in the obedience of Christ," says Calvin, "but to affirm that hereby only we are accounted righteous, because the obedience of Christ is imputed to us, as if it were our own?"

It is thus also that I understand the imputation of sin to Christ. He was made sin for us, in the same sense as we are made the righteousness of God in Him.—He was accounted in the divine administration, AS IF HE WERE, OR HAD BEEN, the sinner; that those who believe on Him might be accounted AS IF THEY WERE, OR HAD BEEN, righteous.

Mr. — charges me with having explained the phrase "made sin" made a sacrifice. I have already said, that what I asked him was purely for information. Considering his answer as worthy of attention, I have since endeavoured to form a decided opinion on the passage, and to give what he advanced its due weight. I perceive that many able writers, and among them Dr. Owen, understand the term *amartia*, in this, as in many other places, of a "sin-offering;" and I must say, I see no force in the objection, that it sounds incongruous to say Christ was "made punishment," or "made suffering," for the same objection might be brought against the express words of the prophet,—"When thou shalt make his soul an offering for sin." The genius of our language does not allow us to say of any one, "he was made suffering;" but it allows us to say, "he was made an offering for sin," which was suffering.

The other reasons, however, which Mr. — suggested, determine my mind to consider *epoisen*, in this place, as meaning sin itself, and not the penal effects of it. I doubt not but that the allusion is to the sin-offering under the law, but not to its being made a sacrifice. Let me explain myself.—There were two things belonging to the sin-offering: 1. The imputation of the sins of the people, signified by the priest's laying his hands on the head of the animal, and confessing over it their transgressions, and which is called, "putting them upon it;" that is, it was counted in the divine administration as if it had been the sinner, and the only sinner of the nation. 2. Making it a sacrifice, or "killing it before the Lord for an atonement." Lev. i. 4, 5. Now the phrase *made sin*, in 2 Cor. v. 21, appears to refer to the first step in this process, in order to the last. It is expressive of what was preparatory to Christ's suffering of death, rather than of the thing itself; just as our being made righteousness expresses what was preparatory to God's bestowing upon us eternal life.

But the verb *made*, is not to be taken literally; for that would convey the idea of Christ being really the subject of moral evil, which none contend for. It is expressive of a divine constitution, by which our Redeemer with his own consent, stood in the sinner's place, as though he had been himself the transgressor; just as the sin-offering under the law was, in mercy to Israel, reckoned, or accounted to have the sins of the people "put upon its head." Thus He was made that sin which He knew not, and which is properly opposed to the righteousness of God, which we are made in Him. But this, it will be said, is not a "real and proper" imputation. True; nor is such an imputation maintained, I should think, by Mr. —, any more than by me. A real and proper imputation unless I have mistaken the meaning of the term, is that in which there is no transfer of any kind; and if applied to Christ, would amount to a charge of his having actually committed sin.

Mr. — further argued thus:—"If Christ had not died as a substitute—if sin, itself had not been really imputed to him, he could not have been made a curse for us." All this is freely admitted, save what respects the term "really," against which my objection is already stated.—

"Nor could he have been punished," he adds, "in our stead by eternal justice: for though an innocent person may suffer, yet, properly speaking, there cannot be punishment where there is no guilt, either personally contracted, or imputed." If this sentence had ended with the word "guilt," I should have fully admitted it. Guilt imputed is not properly opposed to guilt contracted. The term "imputed" is here used for "transferred," to which it is not synonymous. But we are perplexed here, by affixing different ideas to the same term. I will endeavour to define my own, and then attend to the thing signified. By sin, I mean transgression; by guilt, desert of punishment for having transgressed; and by punishment, the infliction of evil upon the guilty, in displeasure against him. It is the opposite of reward, which is the bestowment of favour upon the obedient, in token of approbation of his conduct. Finally: *Imputation* ought not to be confounded with *transfer*. In its proper sense, we have seen there is no transfer pertaining to it. In its figurative sense, as applied to justification, it is righteousness itself that is imputed; but its effects only are transferred. So also in respect of sin. Sin itself is the object of imputation; but neither this nor guilt is strictly speaking transferred, for neither of them are transferable objects. As all that is transferred in the imputation of righteousness is its beneficial effects; so all that is transferred in the imputation of sin, is its penal effects. To say that Christ was *reckoned*, or *counted* in the divine administration, as if he were the sinner, and came under an obligation to endure the curse for us, is one thing; but to say that he *deserved* the curse, is another. To speak of his being guilty by imputation, is the same thing in my ear, as to say he was criminal or wicked by imputation; which, if taken improperly, for his being reckoned as if he were so, is just; but if properly, for his being so, is inadmissible. Guilt is the inseparable attendant of transgression. If Christ by imputation became *deserving* of punishment, we by non-imputation cease to deserve it; and if our demerits be literally transferred to Him, his merits must of course be the same to us: and then, instead of approaching God as guilty and unworthy, we might take consequence to ourselves before him, as not only guiltless, but meritorious beings.

As to Christ's being *punished*, I have no doubt, and never had, of his sufferings being *penal*, any more than I have of our salvation being a *reward*: but as the latter is not a reward to us, so I question whether the former can properly be said to be a punishment to Him. What he bore was punishment, that is, the expression of divine displeasure against transgressors, in whose place He stood: so what we enjoy is reward, that is, the expression of God's well-pleasedness in the obedience and death of his Son: but neither is the one a punishment to Him, nor the other a reward to us.

There appears to me great accuracy in the Scripture phraseology on this subject. What our Saviour underwent, is expressed by the term *sufferings*. Once it is called *chastisement*: yet there He is not said to have been chastised, but "the chastisement of our peace was upon him." This is the same as saying, He bore our punishment. He was made a *curse* for us, that is, having been *reckoned* or *accounted* the sinner, as though He had actually been so. He was treated accordingly; as one that had deserved to be an outcast from Heaven and earth. I believe the wrath of God that was due to us was poured upon him; but I do not believe that God for one moment was angry or displeased with him, or that he smote him for any such displeasure. "It behoved him" says Calvin, "that he should, as it were hard to hand, wrestle with the armies of hell, and the horrors of eternal death. The chastisement of our peace was laid upon him. He was stricken of his Father for our sins, and bruised for our iniquities: whereby is meant, that he was put in the stead of wicked doers, as surety and pledge; yea, and as the very guilty person himself, to abide and suffer all the punishment that should have been laid upon them. Yet we do not mean that God was at any time his enemy, or angry with him. For how could he be angry with his beloved Son, upon whom his mind rested? Or how could Christ by his intercession, appease his Father's wrath towards others, if full of hatred, he had been bent against himself? But this is our meaning: That he suffered the grievousness of God's rigour; for that he being stricken and tormented by the hand of God, DID FEEL ALL THE TOWNS OF GOD, WHEN HE IS ANGRY AND PUNISHETH."—*1st. B. II. Ch. xvi. § 10, 11.*

I remember Mr. — once said to me, "Christ was not made sin by participation; but he was every thing excepting this." Herein I perfectly agree. When it is allowed that he was *accounted* as the sinner, yea as the greatest of sinners, as though he had been made up of sin itself, every thing is allowed short of a participation in sin. If it be not, however, it lies upon him to point out a possible medium between his being treated as though he were a transgressor, and his actually being one.

I am, affectionately yours,

A. F.

From the Boston Recorder & Telegraph.
What has a Minister of the Gospel to do with Sabbath Schools?

Messrs. Editors,—I am aware that much may be said in answer to the question with which I closed my last communication, viz. By what means can the public opinion be best operated upon in relation to Sabbath Schools? I might allude to the influence of individuals in forming the character of a community—I might advert to the power of the press—that mighty engine of church and state.—Or, I might descant on the benefits which may be expected to result from the labors of Sabbath School Missionaries. All these would be interesting topics of remark, the consideration of which would open to our minds, a train of means, by which public feeling could be readily excited and public opinion controlled. But I choose to pass them unnoticed for the present, while I advert to a class of good men, in whom resides a power that is felt throughout the moral world;—from whose plastic hand, all our institutions of benevolence receive their shape and character;—and whose spirit,—be it contracted or enlarged,—feeble or energetic, will impress its general feature with greater or less distinctness on the minds of all that are brought within the sphere of its influence. Need I attempt to prove that ministers of the Gospel possess such a power? What places are those in which the wants of a dying world are most tenderly felt, and from which flow the largest streams of benevolence? They are those whose minister has a heart that can feel, and a tongue that can plead for the wants and woes of perishing millions. What people is that, the current of whose feelings is dried up—whose bowels of mercies are closed to these affecting objects?—That people, whose minister is in the habit of confining his views to the wants of his own little parish, and who has never yet suffered his timorous soul to venture far away from the narrow precincts of its clayey tenement.

Facts show us that, on every subject, the minister's habits of thinking and feeling will in a greater or less degree be adopted by the people. Is he a metaphysical preacher? You will hear them talk of *modes and essences*,—of *affections and volitions*. Is he disposed to dwell disproportionately, on what are called, by way of emphasis, the *doctrines* of the Bible? They are perpetually and critically scrutinizing every messenger of salvation, to ascertain whether he is *sound in the faith*. Is he a mere creature of feeling, and does he make this the only criterion of Christian character? They are ready to denounce every one who does not conform to their standard, but who is equally desirous of growing in knowledge and in grace.—But perhaps some of your readers are ready to ask, what has all this to do with Sabbath Schools? I answer, much, very much to do with them; for it is in reference to this institution that a fearful responsibility rests upon the minister of the Gospel. On this as well as on kindred subjects he can, and will give direction to the public mind. The people, in general, will take their lessons of feeling and action from him. And although it is a fact, that in some societies, by the efforts of some few warm and energetic laymen, Sabbath Schools have flourished without a single act of co-operation from the minister—yet this is far from being a general fact. There is a fact, however, which I wish might be sounded in the ears of every minister who is sleeping on this subject, until he is aroused to feeling and action; and that is, that the instance never was known, where the minister of the Gospel of any place was ardently engaged in Sabbath Schools, but that there, the institution flourished. It is not enough that a minister assists in the formation of a school. A school will be of little real advantage unless it be conducted with life and vigor, and that it may be thus conducted—parents must be awake—teachers must be encouraged—and the public mind must

be kept alive to the subject. Here, it seems to me is the appropriate province of the minister. It is not to be expected, nor is it in most cases at all desirable, that he should engage as superintendent or teacher in the school. He should, however, have a kind of presiding care over superintendant, teachers, parents and children, and to him they should all look for an example of active and unceasing energy in the cause.

Some ministers seem almost to have forgotten the souls of that interesting portion of their charge.—Or, at least they seem to suppose that by the establishment of Sabbath Schools—a grievous weight of responsibility is removed from their shoulders. Most of your readers probably recollect the time, before the introduction of Sabbath Schools in our country, when ministers of the Gospel felt solemnly bound, to assemble the children of their congregations, weekly, during a part of the year, at least, and instruct them in the first principles of religion. But now, as a more enlarged and effective system has superseded the necessity of such an exercise,—do not most ministers feel relieved of a burden?—do they not imagine that a kind of transfer of obligation and accountability has been effected by this change? And yet, where is the record of such a transfer in the book of God? Who has told the minister of the Gospel that he shall not be called to account at the bar of God, for his treatment of the children of that flock, over which the Holy Ghost hath made him an overseer? Some appear to think that to give any very special attention to the concerns of a Sabbath School, is to step aside from the great duties of the ministry, and for such an excursion, they have no time. To such I would say, you are stepping widely aside from duty and from policy too (if the term is admissible)—if you neglect the interests of Sabbath Schools. If your object is to instruct, to enlighten and persuade, among whom can you make the effort with more hope of success than among children? If you wished to impress the feelings, to subdue the passions and to save the soul, would you select the hoary headed veteran in sin, or the unprejudiced and relenting youth? The missionary relies on his efforts among children, as almost his only ground of hope for ultimate success: and he acts in strict accordance with the most obvious principles of our nature;—principles which are the same in all ages and in all countries. Look at the revivals of religion in the Sabbath Schools of our country; count the hundreds and thousands who have thus had the whole course of their affections changed for eternity, and their never-dying souls plucked from the devouring fire, and tell me if a minister is stepping aside from his peculiar work, by enlisting in behalf of Sabbath Schools. If a minister of Christ has not time to labor in such a sphere as affords him the best reason to hope that the Redeemer's kingdom will be extended and souls be saved;—pray how is his time to be occupied while acting under his high commission? I love to think of the man, who, amidst other pressing duties while performing a mission in two of the western states, was the instrument of forming, in less than two years, more than 120 schools in which were more than 3000 scholars! And yet we hear a minister at home, complaining for want of time to make effort in behalf of one solitary school!

It would not be easy, nor is it any part of my object, to propose a system of rules by which ministers of the Gospel should be guided in these efforts. Let each individual get his heart warmly engaged in the subject and that will tell him what to do. I deem it, however, not out of place, to suggest, in conclusion, a few considerations on this subject, of a general nature. It cannot be expected that a minister should visit the Sabbath School on every Sabbath. Other, more important duties forbid this; but may not most ministers make such visits more frequently than they do? Of the good that might result, I need not speak. In their parochial visits a very favourable opportunity is offered to ascertain of parents whether they send all their children, who are capable of attending to the Sabbath School, and whether their own feelings are awake to this subject. In the pulpit they may do much to promote this noble cause. With a warm heart a minister may hope to accomplish much by an occasional sermon on this subject, and especially, let him not forget to pray for this institution. How rarely do we hear the ministers of our country plead for the blessing of God upon Sabbath Schools! And how easily may we trace the consequences of such neglect to the same forgetfulness on the

part of Christians generally! We listen to the breathings of family devotion;—not one cry is sent to Heaven in behalf of Sabbath Schools! and if we should for a moment intrude upon the secrecy of the closet, with the holy aspirations which are breathed from that consecrated spot, how rarely should we perceive the mingling of such petitions! I have no doubt but that such a neglect would in a great measure cease to exist, if ministers would cease to sanction it by the loudly-proclaiming voice of their example.

N. Y. S. T.

From the Vermont Chronicle.

BIBLE CLASSES.

A short time since I met with a respectable clergyman, who, in speaking of Bible Classes, observed that he had one conducted upon a different plan from any other that he knew. In answer to our questions respecting it, he said that he had entered into the natural history of all the animals and plants mentioned in the sacred historians, as well as into the history of towns, cities and nations. He prepared for the meeting with the same care that he prepared his sermons for the sabbath, and sometimes spent three days upon one lecture; books and maps were to be observed, the manners and customs of people to be noticed, and in fine, nothing that could give interest and animation to the subjects discussed was left out. The Bible was begun in course—a young lady was called upon to read aloud—she read as far as he saw fit, and he then made such observations and dwelt upon such facts, as the portion of scripture would naturally call forth, or as it adverted to;—another was then called upon to do the same, and so on.

The subject of one lecture has been the flood;—he dwelt upon the appearances which now confirm the truth of the scripture account of it, upon the relative heights of mountains, the rapidity with which the water rose so as to cover their tops, and its influence upon the tides. Another had been upon the journey of the children of Israel to Canaan, upon their order of march, and upon their encampments—forming a hollow square perfectly guarded on all sides. The tribe of Judah with two other tribes at the east in front—the tribes of Reuben, Ephraim and Dan with their followers, at the other cardinal points. The tabernacle was in the centre, with Moses and Aaron in front of it;—here was head quarters, and when the elders were to be consulted, a trumpet was blown to call them to the tent of Moses. The families of Aaron were stationed on the other sides of the tabernacle, ready to perform their respective duties, thus forming a square within a square. It is easy to see that, were the children of Israel attacked on either side, the armies on two other sides might wheel round and form the wings—while the fourth would be a "corps de reserve." A trumpet was sounded when the cloud arose from the tabernacle and passed over the tribe of Judah, for them to fall into the line of march.

It is evident that such a course of lectures must be interesting and instructive in a very high degree, and one would think could hardly fail to lead to wondering and adoring views of the wisdom and power of the great Ruler of all things; connected as it is with occasional addresses to the consciences and hearts of the auditors. Our clergyman observed in relation to this last remark, that he found it much more useful, and the effect was much greater, than if practical or doctrinal truth were kept constantly before their minds.

In addition to what has been stated, the young ladies were requested to write historical and biographical sketches of places and characters,—and I wish, he added, you could see some of their compositions:—"I have some who can write."—In answer to the question, "does the Bible Class have any effect in detaching those who belong to it from worldly pleasures and amusements?" he said, that among eighty persons of different ages and sexes, he did not think there was one who would be absent an evening for the sake of joining with those who love such amusements; it would be considered almost dishonorable.

Now, Mr. Editor, if such an effect could be produced only for the time being it would be no slight triumph of religion over sin and the world; and if, as there is reason to hope, where the attention has been once powerfully called up even to what may be termed its outward circumstances, its inward sanctifying power will be felt upon the heart, I know not how to express the importance which should be attached to such a system of instruction. Its influence will extend very far into the eternal world, and hold a rank there equalled only by our Sabbath and sanctuary privileges.

Cannot the clergymen of this state, (those who have the necessary resources I mean,) pursue a similar plan in their Bible classes? The want of time will probably be a plea that some will bring forward, and others may say that they have not the requisite talents. As it regards the first, the clergyman of whom I have been speaking, has a parish as large

if not larger than most of his brethren. His duties are consequently as great—his casual duties, such as visiting the sick, &c.—while his meetings are not confined to the Sabbath any more than those of other clergymen. In respect to talents, industry and perseverance will create them; and though all may not have the faculty of making such lectures equally interesting, there are few that would not make them enough so for the majority of their scholars. We may often judge very correctly of a parish by the man they have chosen for their minister, and as their tastes and habits of thought are formed in degree by his, they will usually like whatever he communicates to them. If this imperfect account sets one man to thinking what may and can be done, and to acting accordingly, I shall be happy.

* As a proof of the interest felt by the young ladies in the lecture upon the priesthood, and upon the garments worn by priests, it will only be necessary to say that they made a complete suit of clothes like those worn by Aaron, including bells, pomegranates, &c.

Liberia.—The latest intelligence from Mr. Ashmun at Monrovia, is to Dec. 6th. He had fully recovered his health, after 6 months confinement to his chamber. The colonists were never more healthy at any time, though the rains had been unusually protracted. Mr. Hodges, boat-builder, from Norfolk, is dead. He was "an amiable, pious and estimable young man, whose death is sincerely and universally deplored" in the colony. Factory Island, and a large district of the Grand Bassa country, unlimited on one side, have been purchased for the Society. The late proprietors have also built for them, a large public house on Factory Island. Caldwell is in a very prosperous state. A new town for re-captured Africans, has been founded on the Stockton. Mr. Ashmun proposed to visit the Rio Pongas previous to his return to this country. He wishes to come over by March or April.

The Slave Trade, of late years, has been more extensively prosecuted under the flag of France, than under that of any other power. King Charles in Dec. last, presented a plan for its effectual suppression to the Department of Marine and the Colonies; and probably it has been adopted. Vessels engaged in the trade are to be seized and confiscated. The proprietors, supercargoes, insurers who insure knowingly, and the officers, are to be banished and pay a fine equal to the ship and cargo. The crews are to suffer imprisonment, from three months to five years.—*Rec. & Tel.*

A new Measure.—At a late meeting of the Am. Colonization Society, a resolution was passed, "That a Committee be appointed to prepare, and to cause to be translated into the several languages of most current use in Europe and America, a memorial to the sovereign authority of every maritime nation on both continents, earnestly soliciting the denunciation of the Slave Trade as piracy." The Committee are Gen. Mercer, Gen. Jones, and the Rev. Dr. Lawrie.—In his speech on the subject, Gen. Mercer stated, that the courts of mixed commission, established by Great Britain for the trial of slave dealers, had not diminished the trade; and that the court at Havana, the greatest mart for slaves in the West Indies, had not made a single condemnation. No prospect remains, but to obtain general consent that the crime shall be regarded as piracy. To show that there is ground for this hope, Gen. M. stated, that Portugal, now separated from Brazil, and Spain, now severed from her American colonies, have scarcely a remaining interest opposed to the object of the resolution; and all the independent States of America, with the single exception of Brazil, have, by laws of greater or less severity, prohibited the African Slave Trade.—*Id.*

A slave-holder in Kentucky, after expressing his belief that slavery must, sooner or later, be abolished, and that the manner and the results of the abolition depend on the previous conduct of slave-holders, proposes that a fund be provided for the purpose of procuring medals, or other premiums, for the best essays on "the necessity and practicability of emancipation." Three-fourths of the civilized world he supposes to be already in favour of emancipation; and even where slavery exists, he says, "public opinion on the subject has undergone a mighty revolution." The opinion begins to prevail, that "slave-labour is dearer than that of freemen;" and that "if slaves will not run away from their masters, their masters ought to run away from them." He thinks the system will not be so easily affected by arguments founded on morality and religion, as by those drawn from the principles of political economy.

REVIVALS IN COLLEGES.

Extract from a Letter to the Editor of the Christian Mirror, dated, Theological Seminary, Andover, Feb. 6, 1827.

DEAR SIR,—I have spent sometime in

endeavouring to ascertain with as much accuracy as possible, from the members of this Seminary, the number of hopeful converts as the fruits of the revivals of religion which occurred in the different Colleges in the Union during the last year, and the result is as follows:—

In the Colleges of New-England, 109
In the Colleges in the State of N. Y. 7
In Athens College, Georgia, 27

Total number who give evidence of having been born of the Spirit during the year past, and are considered as subjects of College revivals, 143

There are now in this Seminary twenty-two, of whom it may be said, as we point to one College and another, "This and that man was born there." Seven of this number are the subjects of College revivals during the year past.

For the Christian Secretary.

THE REVIVAL.

The following interesting narrative, was communicated to the writer in a distant part of the Union. While it exhibits the mysterious dispensations of Providence, it should teach Christians, that God's ways are not as our ways, and that it becomes us to be resigned to that Being, who worketh all things after the counsel of his own will.

In the town of B——, in the eastern part of N. England, was a large Church, blessed with the faithful dispensations of truth, and which had in times past enjoyed many seasons of the Lord's presence; but for five years previous to the occurrence here noted, the ways of Zion seemed to mourn, while few came to her solemn feasts. Langour and lukewarmness prevailed among professors, and the multitude were making gods to save them of those things that perish. In the midst of this spiritual desolation, a young man, who had been the child of many prayers, and the subject of many solemn convictions, returned from a neighboring town, filled with joy and peace in believing, and abounding in hope through the power of the Holy Ghost. He was a youth universally beloved and esteemed by his acquaintance, for mildness of disposition and gentleness of manners, and his powerful exhortations seemed for a time to carry conviction to the hearts of his hearers;—yet the cloud of Divine blessing was suspended, and after some weeks' stay in his native place, and while many were expecting him to unite with the Church, and looking forward to his future usefulness in life, he expressed a belief that his work was done there, and prepared to make a voyage to a more southern State, with the double view of bettering his worldly circumstances, and recommending a Saviour to lost men, wherever the providence of God should call him. After many ineffectual endeavours to detain him, his parents, his pastor and friends, gave him the parting hand with many tears, and strong cries to God for his preservation and prosperity. But that God who seeth not as man seeth, had prepared for him a watery grave; and through this providence as an instrument, salvation to many of his acquaintance and friends. He embarked with as much cheerfulness as he could assume, and after a week's sailing with prosperous winds, a sudden gale came across his track, and laid the ship an unmanageable wreck upon the water. Being now conscious that his end was come, and while driven at the mercy of the waves, he pulled a piece of paper from his hat, and hastily wrote the following farewell to his absent friends:—"My Father, adieu! I went from home, praying that God who blessed Jacob in going from his father's house, to bless me; but he has seen fit in infinite wisdom to meet me in judgment, and may his will be done. The flood of eternity rolls before me, and in a few minutes I shall be in it. Charge those of my acquaintance who heard my testimony for Jesus, to be ready to meet me at the judgment seat of Christ, where I shall shortly appear, to be clothed in the robe of his righteousness forever.—Adieu."

Death under any circumstances is the king of terrors, but greatly appalling must be such a scene as this. In the agony of the moment he folded the paper, gave it to a fellow sufferer, and was swept into the sea. After many scenes of protracted suffering, the survivors were rescued, and according to his request, the dying farewell of the pious youth was transmitted to his father. In the providence of God, it was received just in time to be published to a full meeting of his youthful friends, who were doubtless at the time wishing him safety, joy, and felicity.—Who shall describe its effects upon the audience?—It was attended by the mighty power of God. The language of the wretched father was, "my son, my son, would to God I had died for thee!" and in vain did the man of God attempt to address the assembly, already dissolved in sorrow and lamentations. Suffice it to say, a revival of religion in a most remarkable manner followed, and many who began from that providence to think upon their latter end, found peace in believing; and have been for a number of years or naments to the Christian profession.

ISAAC.

For the Christian Secretary.

MANNER OF CONDUCTING RELIGIOUS MEETINGS.

Every spiritual blessing we enjoy is the gift of God. Means, however, are instituted by the great disposer of events, in the use of which the blessing is bestowed. Much depends upon the manner in which a religious meeting is conducted, in order that it may prove both interesting and salutary in its effects. In a conference or prayer meeting, the one who is considered the leading member among them should open the meeting, generally by reading a hymn, to be sung as the introduction of worship; after which he should engage in prayer. In this way might be avoided that unpleasant scene which too frequently occurs, when professors of religion, one after another, excuse themselves from the duty of prayer, and (as some say,) "prayer goes a begging." Such a scene is enough to chill the feelings of the most devout Christian; and will prove the harbinger of exercises as cold as the polar snows, and as barren as the plains of Arabia.—After exercises are commenced as above suggested, the time should be wholly occupied by volunteers, who should pray, read a portion of Scripture, sing, or exhort, as their minds are led. Brevity should characterise every performance. If any should not thus free his mind, let him speak again, and again, rather than tire the patience of the assembly by a lengthy performance. Often have I been pained on beholding the time, and patience of the people, both exhausted, by a lengthy, cold, and uninteresting communication, and the necessity of concluding the meeting; while brethren who might speak to the purpose, are thus deprived of the privilege. Such things should not be.—A word to the wise is sufficient.

Respecting preaching, I would remark, that discourses continued from 30 to 45 minutes, according to the nature of the subject, are sufficiently long, provided the preacher speaks to the purpose. If not, they are quite too lengthy. In remarks which may follow a sermon, reasonings and comparisons should be avoided, except such as will naturally flow into the most impressive exhortation. If the preacher has done justice to his subject, they will not be requisite; if he has not, the minds of the people are in such a situation, that no good will result from a recapitulation. No one should speak, unless his feelings are still elevating from the pitch where the preacher left them. Remarks should be respecting personal exercises, or to impress the subject upon the minds of those who have heard. And it cannot be too often reiterated, let those remarks be brief, and directly to the point. Above all things, let the practice of rising to compliment the talents of the preacher, be avoided. This is disgusting to a man of reason, and insulting to the Almighty. Let no time pass unimproved, except just enough to avoid the appearance of confusion; and when no one appears as a volunteer to speak in the Redeemer's cause, let the meeting be concluded without delay. Always endeavour to disappoint those who reserve their remarks, for the purpose of detaining the people, after the usual time for holding meeting has expired; and thus you will frustrate one device of Satan, and render an important service to the cause of Christ.

PHILAGATHUS.

Extract of a letter to the Editor, dated Montville, Conn. April 10th, 1827.

Dear Brother,
Last Lord's day I baptized four persons, on a profession of their faith in Christ. The season was a solemn one, and the joy among the disciples was great. The candidates came up out of the water rejoicing, singing, and repeating hymns.—One in particular, the youngest daughter of a brother in the Church, a child of 9 years old, when raised from the water, began repeating,

"O how happy are they,
Who their Saviour obey,
And have laid up their treasures above;
Tongue cannot express,
The sweet comfort and peace,
Of a soul in its earliest love."

Few, if any of the children baptized on the faith of their parents, it is believed, go, or are carried from the baptismal font, or basin, thus rejoicing. Let the question be asked, if any such instances are recorded, among those baptized on the faith of their parents.

We read in the New Testament, that after baptism, the Philippian jailer "rejoiced, believing in God with all his house."

To the above narrative, I will add to the catalogue of testimonies in favour of the baptism of believing households, like that of the jailer's, recorded in Acts. For in this way, I think will be more distinctly seen, the difference between the ancient order of household baptism, and that household baptism which has obtained in later days among some, professing godliness.

The child mentioned above, that was baptized last Lord's day, is the youngest of 4 children of Mr. and Mrs. W——; who, with all their children, have on a

profession of their faith, been buried by baptism in the likeness of the Saviour's death, and are now members of the same Church. The joy of these believing parents, cannot be fully known without being experienced. Imagine the blessed sensations of this pious household, all surrounding the same sacramental board, with hearts intent on contemplating, and receiving the tokens of a Saviour's love. While the hearts of the children are thus turned to the parents, and the hearts of each turned to the Lord, all may sit down together to that feast, which God in the Gospel has spread before his people.

Here the parents have no occasion to say to the children, we brought you to one ordinance of the Church, on account of our own faith, although you are without hope and without God in the world; but to the other, you cannot be admitted until you have faith in the Lord Jesus Christ. No, for in the Gospel Church, "one shall not have occasion to say to the other, know ye the Lord? for all shall know him, from the least even to the greatest."

On this occasion, the father rose and said, "My brethren, to day my heart has burned with love to meet all my children, in my heavenly father's house.—I have not words to express my joy—my cup is full."

I think I have never attended a more solemn and joyful season, in commemorating the Lord's death, than I enjoyed the last Lord's day. The spiritual presence of the ever-blessed Jesus was in our midst—saints were joyful in their King, while sinners remained to behold, and to weep. The blessed work of conversion is going on.—It is all around us.

Yours in the bonds of Christ, a fellow labourer

O. W.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, APRIL 14, 1827.

A few weeks since we published some strictures on communion, and closed with the following remarks:

"The truth is, Christ has established a Church in the earth, and given it certain definite rules by which to walk; and he has perpetuated this Church from the days of his flesh to the present time, and he will perpetuate it, until his second coming. And if the present Baptist Church on earth, should apostatize from the Apostolic model, the Head of the Church would prepare another more faithful band, to maintain the truth, and diffuse the light: for He will not suffer the light of Zion to go out."

From these remarks of ours, the Philadelphian, a paper published in Philadelphia, and devoted particularly to the interests of the Presbyterian Church, has taken occasion in the following comment to impute to us, sentiments which indicate, either a total ignorance of our faith as baptists, or else the insinuations betray a great want of Christian candour.—Hoping it may be the former, as this would argue the least moral turpitude; for his information we will explain briefly our views, after giving the comment, which is as follows:

"The Christian Secretary, published at Hartford, Conn. concludes a brief defence of exclusive adult immersion, and close communion, with the subjoined paragraph, which, (speaking moderately,) savours, at least, of the language of 'the mother Church, out of whom there is no salvation.'"

So much for the Philadelphian's comments. We now proceed to explain.

Baptists uniformly teach, that none are proper subjects of baptism, or have any right to Church membership, until they are united to Christ by faith, and are made through grace, heirs of the kingdom of glory. And the necessary inference from this doctrine and practice is, that all the *duly qualified* members of Baptist Churches, were virtually saved, before they were united to the visible Church. Of course they must be guilty of a palpable inconsistency, to hold with the "mother Church" as suggested, that, out of their Church there is no salvation. On the contrary, they hold virtual salvation, or evidence of repentance and faith, as a prerequisite to baptism and Church membership.

The whole tenor of Baptist procedure, in relation to the materials and manner of building the Gospel Church, speaks out in a peremptory tone, a language totally different from that which the Philadelphian imputes to them.

The "mother Church" teaches that baptism is regeneration, and is necessary to salvation, and therefore she early after her apostacy from the truth, began to apply this "laver of regeneration" to infants, soon after they were born, if not before.* Whereas Baptists, have uniformly opposed this Popish practice of *infant baptism*, and have testified that neither circumcision or baptism, availeth any thing in point of justification before God, but faith in the blood of Christ, and that working by love.

If Baptists considered that "out of their Church there was no salvation," or that the ordinances administered by their ministry would save the soul, they undoubtedly would, like many other denominations, imitate the "mother Church" in baptizing, or sprinkling their children. But on the contrary, Baptists are never concerned lest their children will be lost, because they are not baptized, believing that it is the blood of Christ alone that cleanseth from all sin. Consequently they desire to wait in the use of the appointed means, for

the sealing of the holy spirit of promise, before they admit any to the ordinances of the Church.

These views we think, are in strict conformity with the spirit and letter of the New Testament, our only and sufficient rule of faith and practice.

We found this quotation, with the comments, copied into the "Christian Mirror," a Pedobaptist paper published in the State of Maine. To the conductors of this paper, we have but a word to offer. We would not arraign the motives of any—for we must all stand before the judgment seat of Christ, and there receive according to what we have done, whether it be good or bad. If we should however even succeed, by groundless insinuations, in blinding the minds, and darkening the understandings of men, so far as to rear a splendid superstructure of "hay, wood, and stubble," when our work shall come to be tried by fire, we shall suffer loss, and if saved, "saved so as by fire." By the remarks under the editorial head, on the subject of Congregationalism, in the same number of the "Mirror," it appears evident that the editor of that paper, does not need to be enlightened into the views of Baptists, in regard to Church order; for after descending at large on the excellencies of Congregationalism, he has the following:

"In Congregational Churches, (and all our remarks on this subject, we suppose to apply equally to the Baptist Churches,) no power is exerted to controul the conduct of members, except a religious, or a moral influence. There is no other strong arm to enforce obedience. He is awed by the terrors of no earthly tribunal, except that of his brethren, his equals, or a third party, in the selection of whom he has a voice. His obedience is not forced, but voluntary, and proceeds from the influence of motives. The system therefore must be favourable to sincerity and purity. A Church instituted and governed after the Roman Catholic manner, might have a name to live, though no instance of vital piety were found in it; but a Congregational Church would, we think, lose its visibility the moment its piety expired."

* See Robinson's History of baptism.

DEDICATION.

On Wednesday, the 11th inst. the New Brick Meeting House, belonging to the South Congregationalist Society in this city, was publicly dedicated to the worship of Almighty God. Sermon on the occasion by the Rev. Mr. Linsley, Pastor of the Church and Society.

It has been suggested, that some have conjectured that a piece signed "A Looker on," which appeared in the Secretary Dec. 2d, 1826, was specially designed to implicate some community, or some members of a community in the town of Mansfield. In order therefore to correct any wrong impressions that may exist on this subject, we would remark, that we are intimately acquainted with the views of the writer of the article alluded to, and we can confidently assure the public, that the remarks were not written with reference to any man or body of men in Mansfield, neither were they written by one who is at this time an inhabitant of Mansfield, or of the State of Massachusetts. It has ever been the intention of the conductors of the Secretary, to avoid all interference with the local concerns of particular Churches, and in the publication of the article of "A Looker on," we have strictly adhered to this plan. And the patrons of the Secretary may rest assured, that with our present views, we shall never design to deviate from this course. To diffuse correct information of the passing events in Church and State, and to defend the whole truth of the gospel, is our object.

Several interesting communications were omitted this week, for want of room.

To the Editor of the Christian Secretary.

RIVER HEAD, Lyme, April 9, 1827.

DEAR BROTHER,

"As cold water to a thirsty soul, so is good news from a far country. In this place the Lord is making bare his holy arm for the salvation of sinners. About 10 days since, I saw the waters began to issue out from under the threshold of the sanctuary. Eight days since they were to the ankles—now to the loins, and still rising. By the power of God, "dry bones" do live. Sinners fly to Jesus for refuge.—I will write you again soon.

In haste, yours, &c.

J. B. W.

Malone, N. Y.—A letter to the Publisher observes, that a revival has commenced in this place. Also that in a number of Towns in the county of St. Lawrence, the great concerns of the soul are occupying the anxious attention of many.—Ch. Watch.

General Intelligence.

REPRESENTATIVES.

AS FAR AS HAVE BEEN HEARD FROM.
HARTFORD, Thos. S. Williams, H. Kilbourne.
Berlin, Luther Beckley, Levi Barnes.
Bristol, Charles G. Ives.
Burlington, Wait Lowry.
Canton, Abiel Brown.
East Hartford, John Pitkin, Allen Stewart.
East Windsor, T. Ellsworth, E. B. Haskell.
Enfield, Henry Kingsbury, David Gates.
Farmington, Timothy Pitkin, Jared Griswold.
Glastenbury, Gideon Welles, Henry Dayton.
Granby, David Latham, Daniel Benjamin.
Hartland, Nathl. Bosworth, Humphrey.

Manchester, William Cooley.
Marlborough, Wm. B. Boardman.
Simsbury, Oliver C. Phelps, Amos Tuller.
Southington, J. Whitman, Zebulon Byington.
Suffield, Charles Shepard, Ebenezer Pomroy.
Wethersfield, Martin Welles, Wm. Webb.
Windsor, Henry Sill, Josiah Phelps.
NEW HAVEN, D. Kimberly, C. A. Ingersoll.
Branford, Elijah Rose, Elijah Linsley.
Cheshire, Wm. R. Hitchcock, R. W. Rays.
Derby, John H. DeForest.
East Haven, Eleazer Hemingway.
Guilford, Nathaniel Griffin, Wm. Todd.
Hamden, Jared Bassett.
Madison, Reynold Webb.
Meriden, Gershom Beardsley.
Middlebury, Nathaniel Richardson.
Milford, A. Carrington, Sam'l Durand Jr.
North Haven, Ebenezer Pierpont.
Oxford, Hiram Osborn.
Orange, Alpheus Clark.
Southbury, Edward Hinman.
Wallingford, John D. Reynolds, T. Cook.
Waterbury, Elias Ford, Erastus Welton.
Wolcott, Archibald Minor.
Woodbridge, Charles Sperry, Jehiel Castle.
NEW LONDON, J. B. Gurley, Isaac Thompson.
Bozrah, Gardner Avery.
Colchester, S. A. Peters, Benj. Trumbull.
Franklin, Dyer McCall.
Griswold, Elisha Partridge.
Groton, E. Halsey, John Brewster.
Lebanon, E. Waterman, Stephen D. Tilden.
Lisbon, Elisha Morgan.
Lyme, Chas. J. McCurdy, Moses Warren.
Montville, Sherwood Raymond.
North Stonington, C. Williams, Elias Hewitt.
Norwich, Frank T. Lathrop, George Hill.
Preston, Amos Avery, Jonathan Brewster.
Salem, John Ransom.
Stonington, Jesse Dean, Wm. Williams.
Waterford, Thomas S. Perkins.
FAIRFIELD, R. Wilson, Obadiah Beardsley.
Bridgeport, Smith Tweedy.
Brookfield, John B. Sanford.
Danbury, Russel Hoyt, Isaac H. Seeley.
Darien, Greenewich.
Huntington, Gould Birdseye.
Monroe, Levi Edwards.
New Canaan, Samuel Raymond.
New Fairfield, Newton, Jacob Beers, John Northrop.
Norwalk, Moses Gregory, Benjamin Isaacs.
Reading, Gershom Sherwood, T. B. Fanton.
Ridgefield, J. S. Bradley, Jabez M. Gilbert.
Sherman, Stamford, Charles Hawley, Abel Reynolds.
Straford, Elijah Booth.
Trumbull, Robert Middlebrook.
Weston, Eli Adams, Levi Coley.
Wilton, Erastus Sturges.
BROOKLYN, Shubael Brown.
Ashford, Michael Richmond, Amos Knowlton.
Canterbury, Rufus Adams, Chester Lyon.
Chaplin, William Martin.
Columbia, Hampton, Chaucey F. Cleveland.
Killingly, Ebenezer Young, Jedidiah Sabine.
Mansfield, L. Kingsley, Norman Brigham.
Plainfield, Jeremiah Kingsman, E. Lester.
Pomfret, Thomas Hubbard, Geo. Sharp.
Sterling, Thompson.
Voluntown, Windham, Jonah Lincoln, Nathan Bess.
Woodstock, Asa May, Wheeler Phelps.
LITCHFIELD, Phineas Miner, Wm. Beebe.
Barkhamsted, Jesse Ives, Amos Beecher.
Bethlem, Joseph H. Bellamy.
Canaan, Wm. M. Burrall, Samuel F. Adam.
Canaan, Lancelot Phelps, Arthur Howell.
Cornwall, Peter Pierce, John A. Sedgewick.
Goshen, Giles Griswold, Erastus Lyman.
Harvinton, N. B. Welton, P. W. Noble.
Kent, Alpheus Fuller.
New Hartford, A. Wells, Geo. C. Kellogg.
New Milford, D. S. Boardman, E. Marsh, 2d.
Norfolk, Joseph Riggs, Amos Pettibone.
Plymouth, Ransom Blakesley.
Roxbury, Eli M. Smith.
Salisbury, Newman Holly, Robert Ball.
Sharon, Cyrus Swan, Calvin Gay.
Torrington, Erastus Hodges, Wm. Battel.
Warren, Dan Carter.
Watertown, John Buckingham.
Washington, C. M. Mahon, Sam'l Leavitt, Jr.
Winchester, Luman Wakefield, A. Smith.
Woodbury, Daniel Bacon, Noah B. Benedict.
MIDDLETOWN, Wm. L. Storrs, E. Paddock.
Chatham, Elijah Colton, Nathl. Markham, Jr.
Durham, R. Robinson, Jabez Chalker.
East Haddam, Gideon Higgins, J. Brainerd.
Haddam, Simon Shaler, Smith Clark.
Killingworth, George Carter, Rufus Turner.
Saybrook, Joseph Hill, Arthur Lane.
TOLLAND, Jeremiah Parish, G. M. Hyde.
Bollon, Saul Alvord, Jr.
Conventry, Stephen Hosmer, Walter Boomis.
Ellington, Joseph Abbott.
Hebron, D. Burrows, Jr. Randolph Gilbert.
Somers, A. Kibbe, Jr. Isaac Fuller.
Stafford, Ephraim Hyde, Gardner Cady.
Union, Wm. P. Sessions, Philip Osborn.
Vernon, Oliver H. King.
Willington, Hiram Rider, Oliver Holt.

Votes for Governor in 99 towns.—For Tomlinson, 6476—Wolcott, 4718—majority for Mr. T. 1758.

From the New-York American of Monday.
The Morgan mystery seems to lose none of its interest in the west, though all of its details of horror, so far as they rested on the letters of one of the Lewistown committee of investigation, have now been pretty distinctly contradicted. The annexed presentment of the Grand Jury of Monroe county, who were, it appears, specially and properly charged to inquire into this matter, after having before them the members of the investigating committee, and many other witnesses, were enabled to arrive only at this solitary fact, (and that by indirect testimony) that Morgan was conveyed through that county from Canandaigua, along the Ridge Road, but by whom or whether, they cannot make out. The details of the alleged murder of this person, the tongue torn out by the roots, the throat cut from ear to ear, &c. &c. though given to the public under the sanction of some of the very witnesses who testified before the Grand Jury, have, it would seem, no legal, or even probable, evidence to support them.

PRESENTMENT.
To the honourable the Court of Oyer and Terminer for the County of Monroe.

The Grand Jury for this county respectfully present,—
That, having in special charge from the honourable court, and in discharge of the duty devolving upon them as a body of grand inquest, we have given our most serious and industrious investigation to the subject of "the abduction of William Morgan."
Not having any presentment or testimony submitted to the jury, we have called upon individuals composing a committee in this vil-

lage, appointed by our citizens to investigate this unhappy affair, and about twenty other witnesses, for such testimony as they might have in their possession, to aid in the discovery and conviction of the individuals who have been engaged in the gross violation and outrage of the natural rights and liberties of a citizen of this State.

The witnesses have generally evinced a disposition to promote the investigation, and to communicate the facts within their knowledge, in relation to this act of violence, but which appear insufficient to the jury to warrant the finding of bills of indictment against any individual.

Sufficient circumstantial evidence, without direct testimony, has been afforded the jury to justify the opinion that Morgan was conveyed from Canandaigua, through this county on the ridge road, but to what place of destination, and by whom conveyed the jury have not sufficient facts to determine.

We commend and applaud the vigilance of the community in their laudable efforts to discover the fate of this unhappy man, and preserve the liberties guaranteed by the free constitution of our country to every citizen; and sincerely hope and believe that their perseverance in the investigation of the subject will eventually develop this mysterious transaction, and succeed in vindicating the violated majesty of the laws.

Proclamation by De Witt Clinton, Governor of the State of New York.

Whereas the measures adopted for the discovery of William Morgan, after his unlawful abduction from Canandaigua, in September last, have not been attended with success; and whereas many of the good citizens of this state are under an impression, from the lapse of time and other circumstances, he is murdered: Now therefore, to the end that, if living, he may be restored to his family, and, if murdered, that the perpetrators may be brought to condign punishment, I have thought fit to issue this proclamation, promising a reward of one thousand dollars for the discovery of the said William Morgan if alive, and if murdered a reward of two thousand dollars for the discovery of the offender or offenders, to be paid on conviction and on the certificate of the attorney General, or officer prosecuting on the part of the state, that the person or persons claiming the said last mentioned reward, is or are justly entitled to the same under this proclamation. And I further promise a free pardon, so far as I am authorized under the constitution of this state, to any accomplice or co-operator who shall make a full discovery of the offender or offenders. And I enjoin it upon all officers and ministers of justice, and all other persons, to be vigilant and active in bringing to justice the perpetrators of a crime so abhorrent to humanity and so derogatory from the ascendancy of law and good order.

In witness whereof, I have hereunto set my hand and the privy seal, at the city of Albany, this 19th day of March, Anno Domini, 1827.

DE WITT CLINTON.

We learn that the committee of the House to which the memorial on this subject was referred, have not yet been put in the possession of sufficient proof to warrant the recommendation of any particular measures in relation to it.

By the President of the U. States.

A PROCLAMATION.

WHEREAS, by the sixth section of an act of Congress, entitled "An act to regulate the commercial intercourse between the United States, and certain British Colonial ports," which was approved on the first day of March, in the year of our Lord, 1823, it is enacted "that this act, unless repealed, altered, or amended by Congress, shall be and continue in force, so long as the above enumerated British Colonial ports shall be open to the admission of the vessels of the United States, conformably to the provisions of the British act of Parliament, of the 24th of June last, being the forty-fourth chapter of the Acts of the third year of George the Fourth: But if at any time the trade and intercourse between the United States, and all, or any, of the above enumerated British colonial ports, authorized by the said act of Parliament, should be prohibited by a British Order in council, or by act of Parliament, then, from the day of the date of such Order in Council, or act of Parliament, or from the time that the same shall commence to be in force, proclamation to that effect having been made by the President of the United States, each and every provision of this act, so far as the same shall apply to the intercourse between the United States and the above enumerated British colonial ports, in British vessels, shall cease to operate in their favour; and each and every provision of the 'Act concerning Navigation,' approved on the eighteenth day of April, one thousand eight hundred and eighteen, and of the act supplementary thereto, approved on the fifteenth of May, one thousand eight hundred and twenty, shall revive and be in full force."

And whereas, by an act of the British Parliament, which passed on the fifth day of July, in the year of our Lord, 1825, entitled "An act to repeal the several laws relating to the Customs," the said act of Parliament of the 24th of June, 1822, was repealed; and by another act of the British Parliament, passed on the fifth day of July, in the year of our Lord, 1825, in the sixth year of the reign of George the Fourth, entitled "An act to regulate the trade of the British possessions abroad," and by an order of His Britannic Majesty in Council, bearing date the 27th of July, 1826, the trade and intercourse authorized by the aforesaid act of Parliament, of the 24th of June, 1822, between the United States and the greater part of the said British Colonial ports therein enumerated, have been prohibited upon and from the first day of Dec. last, and the contingency has thereby arisen on which the President of the United States was authorized by the sixth section aforesaid, of the act of Congress of the 1st March, 1823, to issue a proclamation to the effect therein mentioned:

Now, therefore, I, JOHN QUINCY ADAMS, President of the United States of America, do hereby declare and proclaim, that the trade and intercourse authorized by the said act of Parliament of the 24th of June, 1822, between the United States and the British Colonial ports enumerated in the aforesaid act of Congress of the 1st of March, 1823, have been, and are, upon and from the 1st day of December, 1826, by the aforesaid two several acts of Parliament, of the 5th of July 1825, and by the aforesaid British Order in Council, of the 27th day of July, 1826, prohibited.

Given under my hand, at the city of Washington, this 17th day of March, in the year of

our Lord, 1827, and the fifty first of the Independence of the United States.

JOHN QUINCY ADAMS.

By the President:

H. CLAY,

Secretary of State.

The Chief Justice of the United States, Marshall, is said according to the National Gazette, to be above 70 years of age. He is straight and hale, and his mental powers seem to have undergone no decline. There never was a more upright, perhaps, never an abler judge. His elaborate opinions are masterpieces of judicial logic and philosophical law.

Burbank's paper mill in Worcester, about two miles south of the village, took fire on the 24th ult.—damage about \$500.

From the Philadelphia Album. TO CERTAIN DUELLISTS.

Go, ye that faint would sit on high,
In Legislation's halls;
That proudly boast, yet quail to die,
Save when false Honour calls—
Go—and with witless mockery,
Scoff at your fellow, then
Let blood wash out the insult, ye
Are honorable men!

Go, smite the stripling in his bloom,
'Tis Honour prompts the deed:
Send down gray hairs unto the tomb,
Bid woman's bosom bleed;
Go, speed your brother to the goal,
Where shine'st not Mercy's Star;
And with hot blood upon the soul,
Rush ye unto that bar.

Go, bravely rend the holiest ties;
Shrink not!—shall Honour fear?
Go, laugh to scorn the orphan's cries,
Just at the widow's tear.
What boots it that her secret curse
Is written on your brow?
The world sees not, nor deems ye worse,
Though blood be on ye now.

O, no—Derision's withering blot
Will never dim your fame;
He is the recreant who dares not
With murder gild his name.
Yet smile, vain world!—when whets God's sword,
With him it shall be well;
That smile—the Duellist's reward—
Is but the laugh of hell.

TAPPAN.

A man named Crosby, in Danbury, Ct. who was qualifying himself for a circus rider, lately, in attempting to throw a somerset, fell and broke his neck. This is the second accident of the kind in that vicinity within six months.

A schoolmaster of Harvard has been tried for expelling a lad from his school, who refused to attend prayers when in the room. The Court held that the master exercised a rightful authority, and the jury acquitted him, without leaving their seats.

Schools.—The first School District in New-Haven have voted, to erect a building for the accommodation of the Lancasterian School. The committee propose to have also a Lancasterian School for girls.

Writing.—A new system of writing has been discovered, whereby an entire change of hand is effected, and great improvement may be made, in a few hours. We have paid some attention to this system, and are induced to notice it, from a conviction that it is of great importance to those who wish to acquire a quick and elegant business hand. The author has published a book, with plates explanatory of his system, which he sells for twenty-five cents, singly. Persons at a distance can receive five copies of it, by enclosing one dollar, by mail, post-paid, to Caleb Hopkins, No. 11 Front-Street, New-York.—N. York Paper.

From the Canajoharie Sentinel.

The Season.—The return of Spring has been attended with its usual incidents—freshets and losses. The late warm weather has produced one of the most remarkable floods, that has been known along the valley of the Mohawk for many years. The river began to overflow its banks on Tuesday evening last, and continued to rise until the afternoon of Wednesday, when the flats presented the appearance of a vast lake. The bank of the canal, which in ordinary cases has been able to resist the violence of the floods, was unequal to the task of restraining the impetuosity of the current. In the towns of Canajoharie and Root, and (we presume) in other places, the river rose to an elevation above the tow path of the canal, and spread dismay through the villages, and among the inhabitants residing along its banks. The rise, however, was so gradual, that they had time to prepare for the worst, by clearing cellars, removing goods, lumber, &c. Much damage has been done to the farms along the valley; fences of every description have been swept away; numerous small bridges have been carried off; and other losses in timber, boards, &c. the amounts of which cannot at present be estimated. We also understand that a considerable length of the bank of the canal, between this place and Utica, is carried away; but to what extent we have not been informed.

From the N. Y. Statesman.

KINGSTON, Jan. March 6.

Since our last, we have been favoured with the perusal of letters from St. Domingo, received by the packet. The following is an extract from one, dated,

"Port au Prince, 19th Feb.

"The Haytian Government have received their answer from the French Government, which proves unfavorable. It is said that the Secretary of State for the Colonies, in France, expressed much surprise to learn that any part of the Ordinance of Charles X. required explanation, as regards the half duties; particularly as the Haytian Government had acted upon it. The communication is said to have given a pretty broad hint, that if Hayti does not fulfil her engagement, France has the means, and will compel her. The Fleche sloop of war is momentarily expected from France, and by her the ultimatum. It now appears pretty certain that this country is now considered as a French Colony. The people here are seriously disposed to repulse the French, however, should they attempt an invasion."

IMPORTANT DECISION.

At the late session of the Supreme Court of the United States, the question which divided the Government of the Union, and the Governors of Massachusetts and Connecticut during the late war, was finally disposed of. It was the UNANIMOUS opinion of the seven judges, that the President of the United States is the sole and exclusive judge, whether any of the exigencies, (such as invasion, insurrection, &c.) enumerated in the Constitution, have occurred, in which he is authorized to call out the Militia of the several States. Consequently, neither the Governor of a State, nor any of its officers or citizens, can refuse to obey the requisition of the President, when communicated to them in the regular mode.

ORDINATIONS.

At Ashford, Feb. 15th, Rev. Amos Babcock was ordained to the work of the Gospel Ministry. Introductory Prayer and Sermon, by Rev. John G. Wightman; Ordaining Prayer by Rev. E. Skinner; Charge by Rev. J. G. Wightman; Right Hand of Fellowship, by Rev. James A. Boswell; Concluding Prayer by Rev. John Paine.

On Wednesday, Feb. 21, the Rev. Charles L. Cook was ordained Pastor of the Baptist Church in Hudson. Rev. William Phillips, a late graduate of Brown University, was ordained over the Baptist Church in Attleborough, Mass. on Wednesday the 21st ult.

Ordained at Lodi, Seneca county, N. Y. on the 7th ult. Br. Jacob Fisk, to the work of the gospel ministry in that place.—The services were in the following order: Sermon by Eld. Abbot, of Convent, from 2d Cor. v. 20; Ordaining Prayer by Eld. Hodge, of Ovid, who laid on Hands with Eld. Abbot, and Eld. Holt, of Romulus; Charge by Eld. Eaton, of Romulus; Fellowship by Eld. Reynolds, of Hector; Address to the Church and Society by Eld. Ford, of Farmersville; Concluding Prayer by Eld. Holt. Br. Fisk was dismissed from the Hamilton Seminary last June.—His prospects of usefulness are fair, and the day was viewed as auspicious to our brethren in Lodi.—N. Y. Bap. Reg.

Dr. O. C. Comstock, we perceive by the Observer, has accepted the call of the Baptist church in Rochester, to become their pastor.

OBITUARY.

In this town, Mrs. Harriet S. Phelps, wife of Mr. Charles Phelps.

GRAMMAR SCHOOL.

REUBEN GRANGER

RESPECTFULLY informs his friends and the public generally, that he intends re-commencing his school in Suffield, on Monday, the 16th of April. Besides the common branches, he will instruct in Natural Philosophy, Chemistry, History, Rhetoric, Logic, and in the Greek, Latin, and French languages.—A share of public patronage is solicited, and no exertions, on his part, shall be wanting to render his school worthy of the confidence and support, of a generous and enlightened community.

Price of tuition, \$3 a quarter for the common branches, and for the others \$4, excepting the French language, which is \$5 a quarter.

References:—Rev. Ebenezer Gay, Rev. Asahel Morse, Rev. Joel Mann, Rev. Calvin Philcox, Hon. Luther Loomis, Mr. Asa Butler, Suffield; Dea. Joseph B. Gilbert, Jeremiah Brown, Esq. Messrs. Gordon Robbins and Albert Day, Hartford.

Board may be had in respectable families, on reasonable terms.

RECOMMENDATION.

From the Rev. Elisha Cushman, late Pastor of the Baptist Church in Hartford.

HAVING been solicited by the friends of Mr. R. Granger, to express my opinion respecting the merits of his school; I most cordially certify, that I have been personally acquainted with pupils while attending on his tuition, and have examined specimens of improvement as exhibited at public examinations. His school certainly deserves an eminent rank among the seminaries of our country; and in my opinion, cannot fail to give satisfaction to all persons conversant with schools, both as regards his government and instruction.

ELISHA CUSHMAN

City of Hartford,

April 3d, 1827.

New-York and Hartford

STEAM-BOATS.

MACDONOUGH, Capt. WM. BEEBE.

FULTON, Capt. R. S. BUNKER.

HAVE commenced running, and will continue through the season as follows:

The MACDONOUGH, Capt Beebe, will leave Hartford for New-York Wednesdays and Saturdays, at 11 A. M. Returning, leave New-York for Hartford Mondays and Thursdays, at 4 P. M.

The FULTON Captain Bunker, will leave Hartford for New-York, Mondays and Thursdays, at 11 A. M. Returning, will leave New-York for Hartford, Tuesdays and Friday, at 4 P. M.

Stages will be in readiness on the arrival of the Boat at Hartford, to forward passengers to Boston, New-Hampshire, and Vermont.

Freight taken as last season.

For further particulars, apply to

CHAPIN & NORTHAM.

March 17.

Drugs, Medicines, Wines, Liquors, &c.

Just received at the

Hartford Family Medicine Store,

Sign of the "GOOD SAMARITAN," Full assortment of fresh and genuine DRUGS & MEDICINES, OLD WINES AND LIQUORS, selected by the subscriber, expressly for his own retailing; most of them direct from the importers, and will be sold at the present reduced prices.

Physicians may rely on their Prescriptions being put up in the best manner, and that no article will be used in compounding, but of known good quality; and as the subscriber's house is directly over his store, MEDICINES may be obtained at all times during the day and night.

*Every exertion will be made to render this Establishment worthy the confidence of PHYSICIANS and FAMILIES—whose patronage is respectfully solicited.

E. W. BULL.

March 10.

From the Recorder & Telegraph.
INTEMPERANCE.—NO. I.

Wesley said, "I have known five hundred drunkards to be converted and become sober men." But we of the present day, citizens, churches, and clergymen have adopted the paralyzing opinion that the man of intemperance is irrecoverably lost. We have come to the opinion by an induction of instances, numerous beyond computation, and terrific in the uniformity of their fatal results. From Nova Scotia to Mexico our tipplers tattle till they die.

The American Society for the Promotion of Temperance, have therefore, wisely resolved to expend their chief efforts upon preventatives of the dreadful evil—they aim to break the inspiring bowl before the youth has set his eyes upon it. They would provide that his cheek should never be tinged with the unusual flush—they would see that the wine-glass stands inverted till the hour of sickness. May the Father of long abused mercies give a resistless efficacy to all their exertions.

But is this society to rescue only those who as yet look with indifference upon the wine when it is red? Are all the sons of wealth and accomplishment, who have learned to tarry late at the bowl, to be in cool calculation, surrendered to disease, to disgrace, and a damning fate?—Are our members of the church, who creep to the private closet, and steal thence occasions for scoffing ridicule, to go from us at last, down to the valley of shadows, bearing upon their foreheads in characters of fire, a name which an inspired apostle has told us, shall forever shut the gates of heaven upon them? And does this society fancy it shall save the present temperate, by a mere human instrumentality? Their agent may fill the columns of your paper, and ride the circuit of the states, proclaiming the wretchedness present and eternal, which tracks this vice, and procuring from the moral and the good the vow of abstinence; and the Society may hold its anniversaries, and receive its addresses, eloquent to agony, and adopt its resolves, and publish its reports; and if there come not down upon all these means, unwonted measures of the Spirit that chastens the appetites to subjection, long ages of effort will roll away before the young man will cease to follow his merry companion, and the son will cease to follow his father to a premature perdition. The same agency which will preserve the present temperate from falling into this vice, will rescue many, who have already become as brands in the burning.

I have one answer for all the above interrogatories. Let the pious of our country use the means appropriately theirs, to secure the divine blessing, and not only will the society soon have accomplished all that it now proposes, but the church will find her robes bleached from the guilty stains of the cup. She will see too many a reformed prodigal from without her pale, running to her, to find shelter from his weakness in the bosom of the community, from whom under God went forth the influence that rescued him from ruin. One very important of these means is the affectionate personal fidelity of all orders of the captives of excessive appetites. This is a means, which humanity itself forbids us to forego. Still it will prove inadequate if not attended by a more powerful agency. It requires a stronger than human arm to demolish the massy barriers, within which the God of this world holds the incarcerated revelers, as in the outer court of the eternal prison. Only the spirit, which comes in answer to prayer, can give the needed omnipotence to every effort. Let prayer therefore be made without ceasing, for his mighty co-operation in saving both the temperate and the intemperate.

Oh! there is a Spirit that fills the spheres with his being, but dwells pre-eminently in the souls of men,—a holy Spirit who in answer to sympathetic prayers, has in a thousand instances, given efficacy to motives that were powerless in human hands, and stayed up virtuous resolutions that were crumbling down upon every earthly support, and inspired an invincible holy enterprize in hearts that were fainting amidst the breath of encouragement from mortal lips. It is a Spirit on whose ear the supplications of man in behalf of his suffering fellow are never poured in vain. Let every Christian bring before this Spirit the miseries of the intemperate. In their behalf, let all American piety make to this Spirit one long agonizing appeal.

KARRIS.

From the Charleston Observer.

Messrs. Editor—My old friend Mimeticos, has reminded me of an original manuscript in my *Scritoire*, which I remit for your inspection. It is a fictitious narrative, founded upon recent events; & fiction you know, has been employed in all ages of the world for the amusement and instruction of mankind. The allegories and parables, contained in the scriptures, partake of this character, and as they are employed by infinite wisdom to illustrate and enforce the precepts of morality, it cannot be considered a profa-

nation of the powers which are given us, should we address the fancy to mend the heart.

The Prince of darkness having convened his council for the purpose of deliberating upon measures to defeat the plans of benevolence, for which this age is distinguished, his peers, not unmindful of their leader's interest, suggested alvarity of means for the accomplishment of his object. For a while the council was divided in sentiment.—One was for open hostility, in which he was ably supported by the most warlike of the chiefs. Another was for an indirect attack—"Impenach their motives" he says. "Make it appear to the world that selfishness rests at the bottom of all these benevolent exertions. Call the Bible Society a political engine; the Missionary Society a spy upon foreign lands, for the purpose of future conquests; the Tract Society, a bait to gull the poor that they may the more easily extort from them their hard earnings; and the whole a connected system for the aggrandizement of the few to the proportionable depression of the many, and our object will be effected." This sentiment was received with unbounded applause; and even his majesty himself grinned horribly a ghastly smile as he feasted in prospect upon the ruin that would ensue. One, and he more subtle than the rest, sat silent and demure through the whole debate. At length he rose, and said, "My peers, it is idle to attempt by such open and indirect attack as you have named, to break down this mighty bulwark. A deeper artifice I have devised, which if you will but hear it, must commend itself to your approving judgement." All was silent as the house of death, and double darkness overspread the infernal Senate as he proceeded. "At their annual meetings let us present ourselves, and with flattering lips, proclaim aloud the wonders they have wrought; paint them with all the arts of rhetoric, and spread the fame of their achievements. Thus you will feed their pride and paralyze the nerve of their exertion. And as my brother spirit in olden time persuaded Ahab to go up to Ramoth-Gilead and fall there, so let us be a complimenting spirit in the mouth of all their leaders; and the very life and soul of these deep laid plans for our defeat will flee forever." He said, and murmuring approbation filled the darkened court, as when a surcharged hive sends forth a portion of its busy tenants to seek a new abode. P. S.

A WORD OF CAUTION.

There are some dangers accompanying almost all revivals of religion, which will make the reflecting believer almost tremble. Amongst these may be numbered the hazard of self-deception; the conceit that our hearts have been renewed, when in fact we are yet in the gall of bitterness and in the bonds of iniquity. Such a state is most fearful. Our Lord teaches that some will persevere in this mistake, and be found pleading their friendship to him in the day of judgement, to whom he will then say, Depart from me, ye workers of iniquity. Such a state of things places the minister of Christ in most responsible circumstances. Responsible, however, as they are, he may, by the faithful discharge of his official duties, be pure from the blood of all men. Let him adhere with strictness to the directions of the unerring volume of God,—let him bring every principle, affection, and conduct to this standard,—let every pretension be weighed in this balance of the sanctuary, and he shall deliver his soul.

It is of vast importance that the evil of sin, and the purity and spirituality of the law, be shown in the clearest manner, as well as the sufficiency and efficacy of the atonement. The evidences of a gracious state must be exhibited with a perspicuity that may be understood by all. These will consist of two divisions—those which respect the exercises of the heart, and those which are manifested in the external conduct. Holiness must be the grand distinctive mark of both.—Whatever feelings any one may express, however rapturous and animated may be his prospects or his joys,—if these are not chastened by the love of holiness, by the love of the holy scriptures, of a holy God, and a holy heaven, the religion of such an one is but a dream.

The necessity of this supreme affection to God is apparent from the fact, that no other influence can carry forward the soul in those acts of self-denial and self-devotedness, which are the only certain proofs of discipleship. Hence our Lord always required, that those who professed to be his friends should exhibit some evidence not common amongst mankind, of their love to him. This test sometimes was, the abandonment of those whom they most tenderly loved,—the loss of property, or of character, and sometimes if necessary, the surrender of their life.

Now because it is not necessary in becoming Christians, that we become martyrs, or abandon our friends and our property, it does not follow that we have no valuable criterion by which to examine our character. We have the best, the word of God. To the law and to the

testimony. Whoever refuse this standard, we confidently affirm, that there is no light in them. They may, indeed, tell us about a light in nature superior to the Bible and disdain to be shut up in so narrow a school as Revelation; but they betray in their scheme, their blindness to the truth, "groping for the wall like the blind, and as if they had no eyes." Their system is without vitality.

Whilst some, then, are holding fast a religion of dreams & visions, and others are assuring us that there are no means by which we can have any satisfactory intercourse with God; let us, brethren, in all the religious revivals which are around us and amongst us, carefully separate the precious from the vile, through the knowledge of the holy volume, rejoicing in it as a light shining in a dark place, and as able to make us wise unto salvation through the faith of Jesus our Lord.—*Christian Watchman.*

NO. 21.

The qualifications of the Apostles for bearing testimony to Christ.

In those who appear to give their testimony in matters of importance, we have a right to look for two things; namely, *capacity and integrity.* Let us examine if they are to be found in these men.

A moderate portion of intellect will be sufficient in the present case. The thing to be testified is not a matter of abstruse speculation; but a collection of facts, on which some plain principles, naturally resulting from them, are founded. What measure of capacity a man possesses, nothing will more plainly discover, than his writing of a book. The witnesses of Jesus have done this: and the New Testament will convince every one, that there was no defect of understanding to disqualify them for the office.

But the heart must be sound, as well as the head. Integrity is absolutely necessary to render a testimony credible; and is indeed the chief thing. To a candid enquirer, who will give every circumstance its due weight, it must be evident, that if words in unpremeditated speech, or in writing, if a long course of actions and sufferings can demonstrate integrity, never were there on earth more upright men, than the Apostles of Jesus Christ.

But sometimes, where men have appeared to possess a good understanding and unquestionable integrity, they have been so entirely under the influence of enthusiasm, as to become the senseless dupes of an over-heated imagination, and of intoxicated passions. Though therefore the Apostles should not be impostors, yet if they be *Enthusiasts*, it renders their testimony of no avail. The remark is just, but it does not apply. Consult the records of their lives: all is wisdom and soberness. Add to this, the study of their writings. There is no enthusiasm there: a sound judgment appears from beginning to end. The subject is the highest that can employ the mind; but we find no wild flights of imagination.—There are passages which express the most vigorous energies of the soul, and all the ardour of the strongest affection: but the subject lays a sufficient foundation for them; and there, rapture is reason, not enthusiasm. Indeed, an enemy to Christianity, if he have one spark of candour remaining in his breast, must justify them from the charge.—*Bogue.*

* The Apostles, unless they really believed what they so often asserted, concerning the resurrection of Christ, could not be enthusiasts. If they stole his dead body, as the soldiers asserted, the very act must have cured them of enthusiasm. If it remained in the grave, fraud, not enthusiasm, must have published that Jesus was risen. But their conduct shews, that they were convinced that he rose from the dead, and appeared to them afterwards, and ascended to heaven before their eyes. Hence that noble ardour for the propagation of truth, which animated the whole of their future life. Men may call this enthusiasm if they will; but their deportment and writings clearly demonstrate, that they were the farthest of any of the human race from the character of enthusiasts, in the common despicable sense of the word.

Roman Catholic converts to Protestantism.—In our last we made a brief extract from an Irish paper, stating the number of recent converts to Protestantism, from the errors of Popery, in a single town in Ireland. An extract from a letter on the same subject, addressed to a gentleman in Baltimore, dated Dublin, Dec. 22, 1826, appears in the last New York Christian Advocate. The writer considers "the great evil of Ireland, Popery, to be on the decline." He says,

"I do not build my hopes on a few conversions to Protestantism; but there is a system at work, by means of schools and Bibles, which is gradually and silently sapping the very foundations of Popery. No doubt you have heard the conversions which have taken place in the town of Cavan. Three hundred and three persons, male and female, have renounced Popery in that town within the last eleven weeks. The system is working elsewhere, and there have been numerous conversions in other quarters; but Cavan has taken the lead. It received the first impulse from Gideon Ouseley preaching in the street. But the people were prepared for such a work by other means. A few years ago, the

proprietor of the town, Lord Farnham, divided his estate into districts, and to each district he appointed a religious young man to carry the scriptures into every house, and to read them, or procure them a reading in every instance where it was practicable. This I suppose to be one cause why Cavan has taken the lead in the reformation which is now taking place in many parts of Ireland. In every instance the young men appointed by Lord Farnham were members of the Methodist Society. You and I well remember the time when it was very difficult to prevail upon a Catholic to hear the gospel. But glory be to God the time has arrived when our preaching houses are crowded with them, crying for mercy through the atoning blood of Jesus Christ."

The preceding facts are a trumpet-tongued comment on the papal imprisonment of the scriptures. Let the word of God, have but free course, and it will be glorified. Let the light of truth only shine forth, and Popish darkness, and its works, must flee away.—*Phi adelphian.*

Several Jews at Constantinople have made their minds known to Mr John Hartley, the Missionary there, professing their firm belief in Jesus of Nazareth. They had been imprisoned, and otherwise abused by their own countrymen. Five out of six, however, remained firm in their profession. Two of them are condemned to labour in the arsenal, the other three were imprisoned. Mr Hartley says they have clear views of the Christian doctrine of salvation: all their hope is in the death of Jesus Christ. It is reported that a large sum of money had been actually paid by some Jews into the chest of the Grand Vizier, to procure the death of these Christian Jews. Mr Hartley saw a letter, signed by four of the heads of the Jewish nation in Constantinople, in which they supplicate the death of one whom they name Chaim Castro. Their schemes, however, had been thwarted, and Mr Hartley had hopes of procuring their deliverance from prison.—*lb.*

South Africa.—At Lily Fountain, where is a Wesleyan Missionary Station, the gospel has had a powerful influence. Wars amongst them have ceased, but wars are general amongst the uncivilized tribes. Before Christianity was introduced here, their neighbours the Bosjesmans, would frequently attack them and steal their cattle. But since they have concentrated themselves in a body, and have a Missionary with them, there has been no blood shed amongst them. The Bosjesmans dare not attack the Christian settlement of the Namaquas, and the latter are restrained by the principles of religion and the fear of God.—*lb.*

The Students in the Scottish Universities seem to have drunk into the spirit of Missions. Associations for gaining and for diffusing Christian knowledge are forming amongst them, and plans of correspondence adopted. They are patronized by the Professors of Divinity.

A Baptist Mission to the Highlands and Islands of Scotland was begun in 1816. Seven Missionaries were employed in the two last years. A journal of their itinerant labours, and of their receipts and disbursements, is published annually. Their faithful labors are highly applauded in the London Evangelical Magazine.

Madagascar.—The London Missionary Society have here an important station, with three Missionaries, four artisans, and a printer. Tananarivoo is the capital of the territory of King Radama. The island of Madagascar, off the Eastern Coast of Africa, in the Indian Ocean, is about 800 miles in length, and from 120 to 200 in breadth. Civilization with Christianity are progressing, and the number of inhabitants is computed at four millions. The Missionaries have completed the Madagase Translation of the New Testament, and are advancing with that of the Old. The youths under instruction exceed 2000. Some of these have become teachers. There are 23 schools out of the capital, in which these youths are instructors. Sunday schools are established amongst them. The female scholars, under Mrs. Griffiths, are much improving both in learning and cleanliness. King Radama is favourable to learning, and has recently taken into his service 18 of the young men, who can read and write. He is desirous also of introducing the manufacture of cotton, and of fostering the mechanic arts.—*Christian Watchman.*

EXTEMPORE PREACHING.

"The habit of preaching extempore is a gift, to be obtained by prayer and strengthened by exercise. The chief obstacles are unbelief, a regard to self, and fear of man. I believe, my dear friend, if our minds were duly impressed with all the topics of the Gospel, it would not be difficult to study a sermon. If I was sure that both I and all my auditory were to die and appear before God the moment I had finished my next sermon, how little should I attend to the minutia of arrangement and style? My heart would teach my mouth, my thoughts would be weighty, too big indeed for words fully to express, yet it is probable they would find the fittest words I

was master of, waiting for employment. When you try, you will have trepidations and variations. You will speak sometimes much better, and sometimes much worse, than you expected beforehand. You will often perceive your own insufficiency; and now and then perhaps your hearers will perceive it likewise. But upon the whole you will get forward: you will preach more pleasantly to yourself, and more acceptably to the spiritual and simple part of your hearers. You may sometimes put a sentence out of its proper place, and expose yourself to the notice of little nibbling critics, who make a man an offender for a word: but this you will not greatly mind, if you are successful in winning and edifying souls."—*Newton.*

From the N. Y. Baptist Register.

COLUMBIAN COLLEGE.

We learn by the Star, that at a meeting of the Board of Trustees on the 23d of last month, Mr. Rice addressed a communication to the said Board, in relation to the apparent deficit of \$26,008 06 in his accounts, as reported last August; in which he alleged, that after a careful examination of his papers, 1st, that the sum of \$4,981 11: arising from the operation of the Theological Institution, and the sum of \$1,699 50, arising under the operation of the Literary Association before the incorporation of the Columbian College, amounting together to \$6,680 61, were omitted in the report. 2d, That \$3,120 69, costs of building.—\$2,557, costs of agencies.—\$2,469 42, for protests, premiums on drafts, and discounts on foreign bills, and \$5,830 39 interest on loans, discounted notes, acceptances &c. amounting in toto to \$13,986 91 were paid over and above the sums credited to him in said report. 3d, That \$5,396 44 was over charged against him in the report, arising from the fact that sums credited to the original donors, were again charged to him, as paid over by the collecting agent. Making under these three heads in omissions, uncredits, and overcharges, \$26,048 33; exceeding the reported deficit by \$40 27. Also that the compensation for 5 1/4 years laborious services, which he may be thought entitled to, will probably be sufficient to counterbalance any error in the foregoing items. Mr. Rice says he has spent nearly four months in ascertaining the substance of these accounts, which will meet the deficit in the report of last August; and that a complete illustration and statement of all the accounts, will require 6 or 8 months longer. In view of the approaching crisis of the college, and the absolute necessity of filling up the \$50,000, commenced last May in New York, Mr. Rice proposes to suspend the further arrangement of his accounts, and bend his exertions on the said subscription. The Board accepted the proposal of Mr. Rice, and passed the following resolution, viz:—"That Mr. Rice be requested to suspend for the present, the further illustration of his accounts, and proceed directly to the all important object of filling up the said subscription of \$50,000, for the benefit of the college; collecting in the mean time such sums as he can, for its immediate relief; 3 of the Board voting in the affirmative, and 4 in the negative.

Christian Advocate and Journal.—The Christian Advocate published in New York city, is now united with the Wesleyan Journal, lately published at Charleston, S. C. and is issued with the above title.

The following account of a remarkable Tree, is extracted from Williams' Tour, through the Island of Jamaica in the year 1823.

"I asked the name of a great Tree, not far from the road, which I should have taken for a Cotton Tree, but for the different leaf it presented. I was told it was before time a Cotton Tree, but now a Fig Tree; for this latter has the property of overgrowing and destroying even this giant of the forest. At first, a small delicate Vine, it attaches itself to the bark of the Cotton Tree, creeps up, and gaining strength, at last envelopes it with its own bark. Quashie compared it to the Mortgage strangling the Proprietor, or the Scotchman hugging the Creole to death."

New Baptist Church.—On the 21st ult. a new Baptist Church was organized in Bath, Me. of 26 members, from the first Baptist Church in that place. A Sermon was delivered on the occasion by the Rev. Henry Kendall, from Psalms, cxxxiii. 1. "Behold, how good and how pleasant it is for brethren to dwell together in unity." The Right Hand of Fellowship was presented by the Rev. Mr. Kendall. At the same time, J. B. Swanton and Wm. Morse, were ordained Deacons: the Concluding Prayer by Rev. Mr. Dunbar. The services were performed in a solemn and impressive manner.—*Chris. Watch.*

EXCREPTS.

"If you wish your enemy not to know your secret, do not divulge it to your friend."

"He who relates the faults of others to you, (without he has evidently an important motive,) designs to relate yours to others."

"So soon as a man takes pleasure in hearing slander, he is to be ranked in the number of slanderers."